human mind and will, even to a conscious Power or
Forces of darkness and evil that take their stand upon
the reign of a basic Inconscience. But none of these
things are independent of Its own existence, nature
•and consciousness and none of them can act except
in Its presence and by Its sanction or allowance.
Man's freedom is relative and he cannot be held
solely responsible for the imperfection of his nature.
Ignorance and inconscience of Nature have arisen,
not independently, but in the one Being; the
imperfection of her workings cannot be entirely
foreign to some will of the Immanence. It may be
"conceded that forces set in motion are allowed to
work themselves out according to the law of their
movement; but what divine Omniscience and Omni-
potence has allowed to arise and act in Its
omnipresence, Its all-existence, we must consider
It to have originated and decreed, since without the
.fiat of the Being they could not have been, could
not remain in existence. If the Divine is at all
'concerned with the world he has manifested, there
is no other Lord than He and from that necessity
'of His original and universal being there can
'eventually be. no escape or departure. It is on the

foundation of this self-evident consequence of our
first premiss, without any evasion of its implications,
that we have to consider the problem of imperfec-
tion, suffering and evil.
And first we must realise that the existence of
ignorance, error, limitation, suffering, division and
•discord in the world need not by itself, as we too